

# IGNATIANA

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## First Directions of St Ignatius as General

*Note* — In order that the young Society might not be without guidance before the Constitutions were written, St Ignatius issued the following instructions to his fellow-Jesuits after they had elected him General.

The document appears in Orlandini, *Historia*, I, VII, n. 11. It was adapted from the Latin by H. Pinard de la Boullaye, S.J., in his "SAINT IGNACE DE LOYOLA — Directeur d'Ames", Ch. IX, n. 2.

1. We shall be on our guard to maintain our heart in great purity in the love of God, so as to love nothing except for Him, to wish for relations only with Him, and with our neighbour only for love of Him, rather than to satisfy our own inclinations or for the sake of diversion.

2. Let us not engage in conversation without necessity, but only for the edification of ourselves or others, detaching ourselves from all that is not useful to spiritual progress, such as curiosity for news of the world and rumours of men, setting ourselves to speak only of humility and mortification of the will, rather than of things pleasing to nature or of wrongs done us by our neighbour.

3. Let us not ambition the reputation of a fine speaker, nor try to have ourselves considered distinguished, judicious and cultured. Rather we must keep before our eyes Christ, who counted all that as nothing and, for love of us, chose to be humiliated and despised rather than esteemed and honoured.

4. Aware that we are always in God's presence, we shall not seek to see or do anything that could not be done under God's eye or in the presence of others.

5. Let us not debate with anyone in an obstinate manner; but, with all patience, let us give the reasons for our opinion, with the intention of exposing the truth and guarding our neighbour from error, rather than seeking to have the upper hand.

6. One thing that we must achieve in order to be agreeable to Our Lord is to banish from our hearts anything that could keep us from the love of our brothers, applying ourselves to loving them with profound charity: for the Sovereign Truth has said: "By this sign they will know you as Mine . . ."

7. If anyone has done something disedifying and it seems to him that others, because of this, will make light of him and hold him in less esteem than formerly, let him not allow himself to be depressed to the point of falling into discouragement, but let him humble himself, ask pardon of those whom his bad example may have scandalized, and likewise beg a penance from his Superior. He should render God lively thanks for having permitted this humiliation in order that he might be known by all for what he is. Let him not desire to be regarded by men as better than he is in the eyes of God. As for his brothers who have witnessed his action, let them recognize themselves as liable to worse failings and beg God's help to avoid them.

8. In our Superiors and in those placed over us let us always see the person of Christ, whom they represent, and let us have recourse to them in our difficulties, holding for certain that through their instrumentality it is God, Himself, who directs us.

9. We ought not to conceal our temptations, nor even thoughts that appear to us good; rather we should open our hearts to our confessor or to our Superior: for Satan "transforms himself into angel of light". Let us regulate all that concerns us according to the judgement and advice of our Spiritual Fathers, rather than by our own. Before consulting them we ought always to hold our own judgement as suspect.

10. Our relations with our neighbour must be governed by moderation, and we must be on our guard not to show ourselves either sad and depressed or over-elated and dissipated, but following the advice of the Apostle "Let your modesty appear to all men . . ."

11. We must never put off good works, however insignificant they may be, in the expectation of undertaking more important ones at another time, for it is a very frequent ruse of the Enemy to propose perfection to us in the future, in order to induce us to neglect the things of the present.

12. Let us all follow with constancy the vocation to which Our Lord calls us. "Let us not render vain our first pledges of loyalty"; for it is the way of the Enemy to suggest to those who live in solitude that they should take up relations with their neighbour and work for his good, while to those who work for the good of their neighbour he is wont to represent the great perfection of the solitary life: thus he places before our eyes that which is far from us, in order to hinder us from accomplishing what is within our reach.



# Notes on the Spiritual Exercises

## Introduction

These Notes are not meant to replace the reader's personal study of the Spiritual Exercises, but rather to stimulate it. For, unless we take the trouble of acquainting ourselves personally — without Commentaries — with the text of St Ignatius, and seeking to discover his mind, we shall never acquire that facility for adapting the Exercises, which is of the very essence of the Ignatian retreat.

The little book of St Ignatius is a mine of wise observations, prudent advice and lofty principles, of which the spiritual director as well as the retreat-preacher can make their profit. Its contents are, according to the Directory, "the lights which God gave to St Ignatius in the first fervour of his conversion, and afterwards constantly confirmed to him as he advanced in virtue and in sanctity" (Prooemium, 2).

But only repeated contact with the text of St Ignatius will by and by reveal the treasures hidden in it. To help discover these riches, the following classification of the contents of the Exercises may be of some utility:

(1) The exercises of the retreat proper. These comprise: (a) the considerations, meditations and contemplations of the retreat, along with the Rules for the Choice of a way of life, or the Reformation of one's way of life; (b) the spiritual doctrine contained in the exercises of the retreat; (c) miscellaneous advice — Observations<sup>1</sup>, Additional Directions, Notes — for the time of the retreat.

(2) Various exercises and rules, which the Directory calls "documents very suitable and profitable for spiritual advancement" (ch. 37, n. 1); some of them are particularly useful during the time of the Exercises:

*Exercises:* Daily Particular Examination of conscience; General Examination of conscience; General confession; and Communion.

*Rules:* with regard to Eating; for the discernment of Spirits; for the distribution of Alms; for thinking with the Church<sup>2</sup>.

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1. We shall follow the English translation of the Exercises by Louis J. Puhl, S.J., The Newman Press, Westminster (Maryland) 1951. The bracketed numbers in the articles [ ] refer to the same edition, and correspond to those of the Marietti Latin edition.

2. Similarly, in any retreat the director should be careful to provide, besides the meditations and contemplations which he proposes to the Exercitants: (a) a sound spiritual doctrine; (b) practical hints on how to make the Exercises; (c) instructions of a more general character: on prayer, the examination of conscience, etc.

In these Notes we shall limit ourselves to the Exercises of the retreat proper.

The first thing we must do is to try and give a general idea of

## A. The Strategy of the Spiritual Exercises

There is one easy way of finding out the mind of the author of the Spiritual Exercises. It is to follow the method which he himself suggests.

St Ignatius was a man with a very clear, logical and methodical mind. He prefaces his little book and every single exercise of the retreat with a definite statement of its purpose, of the fruit he wants to obtain, the 'id quod volo'. If we want to discover the strategy of the Spiritual Exercises, we have only to ask ourselves: (a) What is the object, first, of the Exercises in general; next, of each week of the Exercises; lastly, of every exercise in each week? (b) How are these objects attained?

### (1) *The Object of the Spiritual Exercises*

St Ignatius presents two definitions of the purpose of the Exercises. The first is more complete: "a way of preparing and disposing the soul to rid itself of all inordinate attachments and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul" [1]. The second definition is more concise: "Spiritual exercises which have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment" [21].

The immediate purpose of the Exercises is to put the soul into a certain *disposition*, the *right* disposition or attitude, which will enable it to take the right decision and persevere in that decision.

The ultimate object is to regulate our life in accordance with the will of God for the salvation and sanctification of our soul and God's greater glory. St Ignatius will in due time propose rules of rare wisdom for "finding the will of God in the disposition of our life" ("Three times when a correct and good choice may be made", etc.). But his experience has taught him that these rules, however wise, will be of no avail whatsoever unless the soul approaches the election in the *right disposition*. And the main obstacle to this right disposition is any inordinate attachment that blinds and weakens the soul.

Human nature has not changed since the time of St Ignatius: "Everything you love for its own sake, outside of God alone", says Thomas Merton<sup>3</sup>, "blinds your intellect and ruins your judgement of moral values, and vitiates your choices, so that you

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3. Seeds of Contemplation, p. 119.



cannot clearly distinguish good from evil and you do not truly know God's will. And when you love and desire things for their own sakes, even though you may understand general moral principles, you do not know how to apply them. Even when your application of principles is formally correct, there will probably be a hidden circumstance you have overlooked, which will spoil your most virtuous actions with some imperfection."

Hence, St Ignatius, with his great sense of realism and of supernatural wisdom, proposes a series of exercises which are designed to help the soul rid itself of its inordinate attachments, so that, free from all blindness and weakness, it may sincerely and securely seek and find the will of God in the disposition of its life. "The exercises of our holy Father", says V. Rev. Fr General, "are designed to prepare the soul, to array it—and efficaciously!—for seeking God sincerely and finding Him unerringly, without being influenced by any delusion of self-love or of vain attachment."<sup>4</sup>

## (2) *A Clue to the Strategy of the Exercises*

*The objective:* St Ignatius opens the exercises of the retreat with an accurate description of the disposition to which he intends bringing his exercitant. This disposition is none else than a right attitude towards life. Man ought to be moved only by one desire—the desire of his end, which consists in the service of God and the salvation of his soul. Hence, he must become indifferent to all things created and desire these only in as far as they are conducive to his end. In one phrase: attachment to God and detachment from creatures. This is the "First Principle and Foundation" of every human life.

From this "First Principle" it is very enlightening for a student of the Exercises to turn to the "First way of making a good and correct choice of a way of life", the 'Second Point' of which reads, "It is necessary to keep as my aim the end for which I am created, that is, the praise of God and the salvation of my soul. Besides this, I must be indifferent, without any inordinate attachment, so that I am no more inclined or disposed to accept the object in question than to relinquish it, nor to give it up than to accept it. I should be like a balance at equilibrium, without leaning to either side, that I might be ready to follow whatever I perceive is more for the glory and praise of God and the salvation of my soul" [179].

We have here a perfect repetition of the "Foundation", and yet we have advanced deep into the retreat and have reached its most decisive moment: we are on the eve of the Election or Reformation of Life. Have we achieved no progress thus far? We have.

At the start of the retreat, the "Foundation" had merely outlined the programme we *planned to realize*: "We must make

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4. A.R. 1948, p. 475.

ourselves indifferent", said St Ignatius. Now, as we enter upon the Election, this programme is expected to *have been realized*: "I must *be* indifferent"—"*invenire me* indifferentem" says the Latin text more pointedly.

All the exercises of the First and Second Weeks, through which we have gone, have had no other purpose than to create that perfect attitude of attachment to God alone and detachment from creatures which St Ignatius had described in the Foundation. In fact, as the critical moment of making a choice approached, St Ignatius multiplied his reminders of the disposition wherein it was essential that the exercitant should now find himself (cfr the Third Prelude of the "Three Classes of men" [152], the "Second kind of Humility" [166], the "Introduction to making a choice of a way of life" [169]).

*The means*: How did St Ignatius manage to bring his exercitant in so short a time to this high state of attachment to God and indifference to all created things, at which he aims?—By a combination of supernatural and natural means, prayers, meditations, examinations, etc., etc., into the detail of which we need not enter just now, except to draw attention to the two ideals which he steadfastly keeps aloft before his exercitant as *the* motive-power that ought to help him break all his shackles.

The first and most essential of these ideals is the praise, reverence and service of God our Lord. At no moment will Ignatius allow his disciple to lose sight of this, his supreme end and "First Principle". Before every single exercise he will bid him "beg of God our Lord that all (his) intentions, actions and operations may be directed purely to the praise and service of His divine Majesty" [46].

But the ideal of praise and service of God, as proposed in the Foundation and yet devoid of the depth of meaning and inspiration with which later contemplation will endow it, is but an abstract ideal. If it is to grip and enthuse, an ideal must take a concrete shape. God became man "that, while we know our God visibly, we may by Him be drawn to the love of things invisible".

And herein is manifested St Ignatius's masterhand—and a first revelation is given of his own soul—: No sooner has the grosser work of purification, from a desire of God's better service and greater glory, been accomplished, than he introduces the enticing personality of "Christ our Lord, the eternal King" and His invitation to follow Him to the conquest of the whole world. In the "Kingdom of Christ" the ideal of God's praise, reverence and service takes a shape both concrete and fascinating; its appeal is no longer to reason alone or foremost, it is to the heart as well, indeed to the whole man. Christ, Creator and Lord, eternal King, is the supreme ideal, whom must follow "all who wish to give greater proof of their love and to distinguish themselves".



The "Kingdom of Christ" has rightly been called a Second Foundation, because it plays a role similar to that of "The First Principle and Foundation": it serves both for an ideal and for a norm of life. More exactly, it translates the Foundation into a concrete form and further complements it.

The Foundation proposed eternal truths which are independent of the fact of Christ; the Kingdom incarnates those truths in the person, behaviour and words of Christ. The Foundation appealed rather to judgement and reason; the Kingdom adds an appeal to the heart.

Both facets of the ideal are kept aloft by St Ignatius all through the Exercises. Before every single meditation or contemplation, the exercitant is explicitly reminded of each of them: Of the Foundation, in the Preparatory Prayer, which is always the same, viz. "that all my intentions, actions and operations may be directed purely to the praise and service of His divine Majesty" [46]; of the Kingdom, in the Third Prelude, which, throughout the Second Week<sup>5</sup>, will be "to ask for an intimate knowledge of Our Lord, who has become man for me, that I may love Him more and follow Him more closely" [104].

But there is one difference: the Kingdom, because it appeals to the heart, takes the exercitant further than the Foundation — not against reason, but beyond reason, for "le coeur a des raisons que la raison ne comprend pas". The Foundation stops at the Second Kind or Degree of Humility; the Kingdom leads on to the Third Degree, by the logic of the heart.

Strictly speaking, the exercitant who possesses the attitude of the mind called "the Second Kind of Humility" is properly disposed to enter upon the choice of a way of life: he is not inclined to have riches rather than poverty, to seek honour rather than dishonour, etc., and desires only the service of God our Lord and the salvation of his soul. But the man who has attained the "Third Kind" has reached the Summit of Christian perfection, and his choice at the time of the "Election" is morally sure to be the best and the most pleasing to God.

### (3) *The Decisive Moment of the Retreat*

The Election (whether of a way of life, or of the best manner of amending and sanctifying one's way of life) marks the most critical moment of the retreat. Everything, so far, has been directed towards it. This is the time when, all inordinate inclinations and attachments having been silenced and subdued, the will of God is to be sought, found and accepted.

### (4) *The Peak of the Spiritual Exercises*

(a) The retreat is far from finished with the Election. The soul's attitude of attachment to God alone and complete

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5. The graces of union with Christ suffering and glorified, for which we are made to pray in the Third and Fourth Weeks, take us indeed a step further than the Second Week, but suppose it.

detachment from creatures, in which it found itself when it made its Election, should not be a transitory disposition, artificially brought about for the mere sake of the Election. It expresses man's fundamental attitude to his Creator and ought to become habitual. Unless it does, the retreat's fruit will soon wither and be lost.

St Ignatius aims high. The Election is only a first step "to arrive at perfection in whatever state or way of life God our Lord may grant us to choose" [135]. Perfection is attained in Christ Jesus: not in His following only, but in union with Him. Christ is essentially a Crucified Master. Our Redemption and sanctification are worked through His Death and Resurrection. He only is the true follower of Christ who takes a share in the sorrows and joys of the Master, in utter selflessness and for pure love, and reproduces in himself the mysteries of the Passion and Resurrection.

(b) The peak of the Exercises is only reached in the final offering of the "Contemplation to attain the love of God".

On the eve of the retreat St Ignatius had urged his disciple "to offer (to his Creator and Lord) his entire will and liberty, that His divine Majesty (might) dispose of him and all he possesses according to His most holy will". The words of the offering which concludes the "Contemplation to attain the love of God" are much the same, but they have a very different meaning.

The exercitant is about to leave the solitude of the retreat with a new vision of life... and a fear that all too soon its sweet light may dim and his love grow cold. And so, in a supreme act of surrender, from which there will be no going back, he entrusts to the Lord all he has and all he is, and begs of Him — not only to *receive* — but to *take*, and dispose of, all according to His will. Only "give me Thy love and Thy grace; for this is sufficient for me".

*(To be continued)*

J. B. MOYERSON, S.J.

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### Some Ignatian Maxims

We must attach more value to the abnegation of our own will than to the power of raising up the dead.

Generally speaking, we have more to fear from despising small faults than big ones.

Wrongly would we judge spiritual progress from the countenance, the gestures, a natural facility in performing one's duties or from a love of solitude: rather should we measure it by the violence a man does to himself.

Those who confine their obedience to the will only, without submitting their judgement, have but one foot in their religious order.



# St Ignatius and India (2)

## *Ignatian Directives for India*

St Ignatius's directives to the Jesuits in India may be divided into two classes — those concerned with the establishment and development of the Society in India, and those concerned with the policy and methods to be followed in the apostolate among non-Christians and new Christians. This division is, of course, not always a clear-cut one, but it is convenient for our present purpose and sufficiently excludes overlapping.

## *The Society in India*

The task of establishing the newly-founded order in mysterious and largely unknown 'India of the East' was no less risky than delicate and difficult. If even in Europe the Society was in the early 1540's a venture, it was doubly so in the East. The new Companions, hardly aware of what they were or were after, except for their determination to devote themselves to any kind of apostolic labour for the Greater Glory of God, literally ventured into the unknown. A clear-sighted and firm direction was an urgent need, yet it would have to be adaptable, too, and sensitive to the lessons of experience. St Ignatius endeavoured both to give this himself and to provide it through the Superiors he placed over the Jesuits in India.

## *Jesuit Superiors in India*

Even in the early years of the Society, when the number of its members was still small, the first General at Rome, naturally enough, did not keep the Jesuits in India under his immediate direction; but gave them their own superior in the person of St Francis Xavier who, from 1542 to December 1551 as Superior, and during the last year of his life as Provincial, ruled them on behalf of Ignatius. In the discharge of this office Ignatius left him wide scope and personal responsibility, directing him to settle affairs of persons and houses or works according to his own light and judgement as he would see fit for the greater good A.M.D.G.<sup>1</sup>. Xavier did actually rule the Society in India, despite his frequent and long absences from the country — in all the ten years of his work in the East, 1542 to 1552, he was in India for only four years and ten months. These absences were obviously not without serious drawbacks for the government of the Fathers, who were at times at a loss as to where they should go for

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1. Cf. the letter of Xavier's appointment as Provincial, "... in summa, ad disponendum de omnibus quae nos, si praesentes essemus, circa loca, res et personas, quae ad Societatem pertinent, possemus disponere, et ad Dei gloriam iudicabis, plenissime utaris ( auctoritate )", DI I, 77, p. 510; cf. before ib. 65, p. 450f.

direction and whom they should obey. Complaints to Ignatius apparently met with little favour<sup>2</sup>. The law of the Society was still unwritten and, in the circumstances, Xavier, who had best of all imbibed the spirit of the Founder, was the obvious man to be Ignatius's lieutenant in the East. His official relationship with the Provincial of Portugal, Simon Rodrigues, who from 1546 on had some authority over the Jesuits in India — if only because it was from Lisbon that the new missionaries sailed to the East —, was not always clearly defined. In India, however, Xavier acted as Superior without reference to the Provincial of Portugal, considering himself dependent only on the General<sup>3</sup>. When later, in 1555<sup>4</sup> — after Xavier's death —, St Francis Borgia was made Ignatius's commissary for Spain, Portugal and the regions of India, another intermediary between the General and the Indian Provincial would have a say in the government of the Society in India.

The appointment of Superiors for India did not prevent directives going out from the General to the Fathers in India, either to their Superior or Provincial, or to local Superiors or individual Fathers. Rather, it provoked them. In these early beginnings of the Society and of its 'mission' in India, when so many situations were unsettled and so few definite rules laid down — the Constitutions did not reach India till 1555<sup>5</sup> —, both Superiors and individual Fathers felt the need of asking for guidance and direction from the Founder and General, a need enhanced still more by Xavier's absences from India. Actually, most of the directives Ignatius sent — except for one important decision which was the expression of a basic and general policy of his own — came in answer to questions from India.

### *Establishment of the Society in India*

The most striking thing about the first years of the Society in India is that the Fathers there show an anxiety, even greater — if anything — than that of Ignatius himself, that the Jesuits in India should have the genuine spirit of the Society and be fully loyal to its policies and way of life. This anxiety prompts the Fathers to ask that the Constitutions be sent to them at an early date<sup>6</sup>, and that an eminent Father be sent to India to instruct

2. Cf. I. Wicki, "Vicissitudines in Provincia Goana gubernanda", DI II, 10\*-12\*; and Ignatius's letter to Xavier of June 28, 1553 (DI III, 1, 2, p. 3). Cf. also letter of November 21, 1555, ruling that the Provincial should reside in Goa, DI III, 61, 8, p. 306.

3. Cf. Wicki's discussion of the situation in DI I, 33\* n. 4; and the Indices in each of the three volumes of DI s.v. Xaverius, Superior, Provincialis.

4. Cf. DI III, 59, p. 297.

5. Cf. DI I, 22\*, and DI III, p. 352.

6. Cf. DI I, 23\* n. 24, and v.g. letter of Nic. Lancillotto of December 22, 1550 (DI II, 35, 2, p. 133), again of the same, January 12, 1551 (DI II, 41, 6, p. 173f, etc.). The desire was sincere; when the Constitutions actually reached in 1555 with Fr de Quadros, several practices which were not in conformity with their prescriptions were altered or omitted, cf. DI III, 8\*.



and guide them in the spirit of the Society according to the mind of its Founder<sup>7</sup>. They feel the need of drinking at the very spring of the spirit of the Society, all the more so as very few of the Fathers in India — four only beside Xavier — had known Ignatius personally. No wonder, then, that they took their problems and questions to the Founder. Ignatius answered their questions and did not hesitate to give the wished-for directions.

These directions visibly aim at making the Fathers in India, and the Society there, one with and alike to the Society elsewhere. To tighten the bonds that tie them to their fellow-Jesuits, he urges frequent correspondence<sup>8</sup>: to know is a condition for love and unity; he himself communicates the news about the progress and achievements of the Society outside India<sup>9</sup>, trying to foster in the Jesuits of India interest in the work of the Society as a whole, always with the aim that his followers, wherever they may be, may feel that they belong to one and the same Society. He sends directives concerning the founding of colleges — the same as he drew up for the Society in general<sup>10</sup>. For India, as for other countries, he urges the appointment of a local Superior, even where only two Fathers work together, and of a "collateral" and counsellors to the Superior<sup>11</sup>, and he enters into details about the government of the Fathers<sup>12</sup>. Government in India is to have the same character as elsewhere. This appears from one of Ignatius's last directives for the Society in India: a professed house is to be erected in Goa<sup>13</sup>.

In answer to individual questions he enters into detail about many points of Jesuit observance; about prayer, when he gives his well-known ruling prescribing the daily hour of prayer for Scholastics, apart from Holy Mass, and recommending the method of finding God in all their actions<sup>14</sup>; about poverty, when he leaves the decision as to whether the Fathers are to live on alms only or have provision made for them to the inspiration of the Lord in local circumstances<sup>15</sup>; about the rule of having a

7. Cf. DI I, 23\* n. 25, where Xavier and Lancillotto are quoted.

8. Cf. DI I, 41\*; and cf. letter of January 30, 1552 (DI II, p. 318); also several in DI III, v.g. 5, Polanco to Berze, August 13, 1553, p. 15f.; to Mich. de Torres, November 21, 1555, p. 307f.

9. V.g. letter of Polanco to Xavier, July 30, 1553 (DI III, 4, pp. 9-14); or another of February 1, 1552 (DI II, 71, p. 321f.)

10. A 'modo de fundar collegios', worked out by Ignatius in 1541 and 1544, was sent to India, December 20, 1545; cf. DI I, p. 146, n. 62.—Cf. letter of Polanco to Mich. de Torres, November 21, 1555, suppressing some practices, DI III, 61, 17, p. 309.

11. Letter to Xavier, October 11, 1549 (DI I, 78, 7, p. 512) (Superiors); of July 5, 1553 (DI III, 3, 3, p. 8) (collateral and consultors).

12. Letter of Polanco to Lancillotto, November 20, 1547 (DI I, 26, p. 193).

13. Letter of November 21, 1555 (DI III, 61, 20, p. 310).

14. Letter of Polanco to Berze, December 24, 1553 (DI III, 14, 3, p. 43).

15. Letter of Ignatius to Ant. Gomes, January 28/29, 1553 (DI II, 66, p. 315).

companion, which he recalls repeatedly<sup>16</sup>; about shunning familiarity with women<sup>17</sup>, and so on. He is happy to communicate with the Fathers in India the Letter On Obedience<sup>18</sup>. In several cases he commends care of bodily health and moderation in work with a view to lasting longer in the field<sup>19</sup>.

Apart from these directives, which apply equally to the society elsewhere, Ignatius gives others which are especially intended to meet local conditions in India, and he shows much discretion, especially where methods of apostolate are concerned. Before directing his sons in the Indian field he wishes to have accurate and detailed information about concrete situations. Hence his insistence on, and prescriptions about, regular and detailed reports to be sent to Rome by Superiors and others<sup>20</sup>. Hence also his wish that a Father from India should be sent to Rome to report in person on the work done, the obstacles encountered and the help available. (Perhaps the suggestion first came from the Fathers<sup>21</sup>.) Even his decision to recall Xavier to Europe was partly prompted by his desire of obtaining first-hand knowledge about the work of the Society in the East<sup>22</sup>.

### *Development of the Society: the Province of India*

Ignatius's idea and wish that the Society in India should in no way be different from what it was elsewhere is perhaps most forcefully brought out in his decision to erect India into the third province of the Society, a decision he carried into effect by his letter of October 10, 1549, to Father Xavier, appointing him the first Provincial (Xavier received his appointment only in November 1551<sup>23</sup>). This decision is all the more remarkable if we consider the number of members of the Society as a whole and of the Indian Province in particular. According to a letter of Father Polanco to Father Xavier, of July 30, 1553, there were at the time some 700 Jesuits in all: 80 in Rome, 100 in Sicily, some 120 to 130 in the remainder of Italy, about the same number in

16. V.g. letter to Lancillotto, November 22, 1547 (DI I, 31, p. 211); cf. Wicki ib. p. 212, n. 4 on dispensation from this rule.

17. Polanco to Lancillotto, November 22, 1549 (DI I, 31, 1, p. 211).

18. Cf. letter of Polanco to Berze, December 24, 1553 (11, p. 44) (cf. ib. n. 19).

19. V.g. Polanco to Berze, December 24, 1553 (DI III, 14, 12, p. 45) and again February 24, 1554 (ib. 19, 1-3, p. 62f.); to Lancillotto, Ignatius, December 26, 1553 (DI III, 16, p. 48).

20. V.g. Ignatius to Melch. Nunes Barreto, January 30, 1552 (DI II, 68, 3, p. 313).

21. Cf. Wicki in DI II, præfatio ad doc. 90, p. 376f.; Lancillotto to Ignatius, November 5, 1546 (DI 15, 13, p. 141f.), and October 10, 1547 (ib. 24, 4, p. 185); Polanco to Lancillotto, November 20, 1547 (DI I, 26, 1, p. 191), and of November 22, 1547 (ib. 30, 2-4, p. 206f.).—The first 'relator' effectively to go to Portugal and Rome was A. Fernandes, who left India in the beginning of 1553 and reached Rome in the autumn of 1554 (cf. DI III, 12\*f.).

22. Cf. letter to Nic. Lancillotto, July 3, 1554 (DI III, 2, 2, p. 6).

23. DI 77, pp. 507-510; the reason developed in doc. 78, is summed up by Fr Wicki in these words, "ut Societas illis plagis, infixis alte radicibus, haereret" (p. 507).



Portugal as also in Spain, some 50 in Germany, Flanders and France, and 30 in Brazil<sup>24</sup>. The Indian Province, according to its first Catalogue, of the beginning of 1553, counted about 65 Jesuits. Of these only 19 were priests, the remainder being Scholastics or 'indifferent' or novices. Maestro Francesco is listed as in China, 5 are in Japan, 3 in the Moluccas, 2 in Ormuz (Persian Gulf)<sup>25</sup>.

The meaning of this administrative decision in Ignatius's mind stands out, when it is seen in the setting of his insistence on making the Society take firm roots in India and seeing it established and developing on its own. The question of recruitment is considered carefully and suggested means and ways for its solution. Xavier himself, it is known, did not consider it possible to admit Indians into the Society<sup>26</sup>. Ignatius did not agree. In his letter of October 11, 1549, to Father Xavier, he proposes five means which should make it possible to find new members for the Society in India: the best and most gifted boys should be picked out and much time and care spent on their training; take those of a good natural disposition and who are highly gifted, he advises, and send them for training to the colleges; take the young away from any milieu where they are exposed to evil example and influences, so as to prevent evil inclinations arising in them; multiply the number of colleges — this will be a most effective means of finding vocations; finally, as has been done already, recruit from among the Spaniards and Portuguese on the spot<sup>27</sup>. On this need for recruiting members for the Society in India and from among Indians St Ignatius comes back repeatedly, and he points to our colleges, and to that of Goa in particular, as the obvious recruiting-ground. So he did in a letter of December 24, 1553, to Gaspar Berze and again in a letter of November 21, 1555, to Michael de Torres<sup>28</sup>. It is plain: St Ignatius wanted the Society to take root in the soil of India as in any other country where the Fathers were sent to work A.M.D.G.

More striking still in the circumstances as an indication of Ignatius's intention is the direction he gave to Father Xavier, in a letter of July 30, 1553, that some five or six professed Fathers should be admitted in India, including Gaspar Berze and some other priests outstanding in doctrine and virtue<sup>29</sup>. This decision obtains its full value if we remember that at the time there were not more than 31 professed Fathers in the whole Society, the first ten Companions and twenty-one others<sup>30</sup>. This comparatively very small number of professed Fathers may have been partly due to the very youth of the Society, barely thirteen

24. Letter of Polanco to Xavier, July 30, 1553 (DI III, 4, p. 14).

25. DI II, 121, pp. 618-21.

26. Cf. Wicki in DI I, 25\*.

27. DI I, 78, 8, pp. 512-14.

28. DI III, 15, p. 44 and 61, 14 and 21, pp. 308 and 310.

29. DI III, 4, p. 11.

30. Cf. Wicki in DI III, p. 14, n. 26.

years old, partly to the initial restriction placed on their number in the first papal approval of the Society, by the bull *Regimini militantis* of Paul III, which limited that number to 60, a restriction that was lifted as early as 1544. The number was to remain small for the whole of St Ignatius's lifetime. At his death, out of some 1,000 members of the Society, spread over twelve Provinces, the number of professed Fathers was only 40<sup>31</sup>.

St. Ignatius's directives did not go unheeded. We have no indication as to when and how the one about new professed Fathers was carried out. Gaspar Berze died in October 1553, before the letter reached India, and in Ignatius's last letter to India, November 21, 1553, the Vice-Provincial is reminded about the admission of Fathers to the profession of four or three vows<sup>32</sup>. But on the question of recruiting from among Indians and thus 'planting the Society in India', even if it proved very necessary to remember his warning about a serious and long training<sup>33</sup>, the catalogue of the Province for 1557, shortly after the death of Ignatius, should be sufficient proof of the results that followed from fidelity to his guidance. It lists 69 Jesuits in the college of Goa, that is 15 Fathers, 20 Brothers and 34 novices, and 52 more throughout the mission of the East, of whom 26 were priests; a sum total of 121<sup>34</sup>.

(To be concluded)

P. D.L.

31. *Synopsis Historiae Societatis Jesu*, ed. 1950, 34.

32. DI III, 61, 22, p. 310f.

33. Wicki, DI III, 7\* n. 59.

34. DI III, 118, pp. 783-88.

### From St Ignatius's Letters:

"... External occupations which one takes up for the greater service of God, in conformity with His will as directed by obedience, not only can be as good as the union and absorption of undisturbed contemplation, but can even be more pleasing to God when, and in the measure that, they spring from a more ardent love. . ."

to E. Godinho, Coimbra, Jan. 31, 1552 (*Mon. Ign.* I, 4, 127)

"... Extend the official time for prayer? Don't! The Indian climate seems still less suitable for meditation than ours in Rome. But we can, in the course of our work or study, now and then raise our minds to God. When we direct everything to the service of God, everything is a prayer. All members of the Society ought to be thoroughly convinced of this, because our works of zeal do not leave them leisure for protracted prayer. There is no reason to think that we are less pleasing to God when we work for Him than when we pray to Him. . ."

to Gasp. Berze, Dec. 25, 1553 (*Mon. Ign.* I, 6, 91)



# Hints for Reading the Constitutions

The Ignatian Year is an excellent opportunity to read over again the Constitutions. Here are a few hints which may help prospective readers.

## The Examen Generale

The Constitutions are preceded by the Examen Generale, each completing the other. The Constitutions presuppose the Examen, hence they do not come back on matters of great importance, except to repeat them in general terms.

The Examen Generale is a questionnaire for the first probation, so that novices may have a clear idea of the Society, and the Society — from his answers — of the novice.

The interesting parts of the Examen Generale are found in chapters I and IV, and also in chapter VI in connection with Temporal Coadjutors.

## The Constitutions

The order followed for the ten parts is the order of execution: from the admission of individuals till the supreme consideration, which latter must always be first in intention, namely, the common good of the whole Society.

It is to be noted that St Ignatius does not give systematical treatises of spirituality, or principles, except in Part III; rather he mentions these when he gives the reasons for the regulations he makes, sometimes giving an important general principle on the occasion of mentioning a small detail.

### *I. Admission into the Society*

The main principles underlying this part are: (1) in admitting candidates, the good and the utility of the Society must prevail; (2) both parties must have a full knowledge of each other; (3) a selection must be made; (4) but it is the Holy Ghost who will inspire how to proceed. (Hence, no rigid rules possible.)

In chapter II, St Ignatius, while mentioning the qualities required, gives concise but beautiful portraits of lay-brother and scholastic candidates,

In chapter IV, remark how prudently St Ignatius wants us to act.

### *II. Dismissal*

The guiding principles underlying this part are: (1) dismissal should be timely; (2) the common good and the honour of

God must prevail above the individual interests, though the latter must also be considered, but in the second place; (3) cause for dismissal must be greater than for refusal of admission, and all the more so the further one has advanced in the Society, the better one has served therein, and the greater one's talents; (4) next to purity of intention, what is most recommended is prudence and charity (prudens caritas); (5) even more than for admissions, one has to rely on the light of the Holy Ghost.

### *III. Spiritual Formation and Care of Health*

Here St Ignatius puts together many principles of spiritual life without any special order. Half the number of rules of the Summary are taken from this part.

### *IV. Intellectual Formation and Preparation for the Ministry*

Chapters I-VI and VIII-X deal with the studies of Ours; chapter VII with the education of youth; chapters XI-XVII deal with universities of the Society for Ours and outsiders. These last chapters are more of historical interest, giving an idea of how universities had to be run at that time.

In the first ten chapters one might easily think that the directions given seem most elementary; but it is to be noted that some of them were real innovations: and elements given here for a whole system of education, which would develop into the Ratio Studiorum, were unknown in Italy. It is interesting to note how St Ignatius insists that with knowledge should be acquired "modus proponendi". Chapter VIII, No. 8 contains an important general principle.

Chapter X is the only chapter in the Constitutions where St Ignatius speaks of local Superiors (Rectors) and their officials; Nos. 4 and 5 are the most important.

### *V. Admission to the Vows, especially the Last Vows*

Note: at times, the terms used for admitting to vows and receiving them are not clearly distinguished; the context will make them clear.

### *VI. Observance of the Vows and Religious Discipline*

In the first two chapters St Ignatius speaks not only of the observance of the vows as it is to be understood in the Society, but he holds up a high ideal of the spirit of the vows; most of what he says about poverty regards the vow itself as it has to be understood in the Society.

In the third chapter are found directions for those who have taken their last vows as regards spiritual exercises, religious discipline, and what kind of ministries or business they must or must not undertake.

The fifth chapter explains what kind of obligation the Constitutions entail. The last few lines are very striking.



## VII. Ministries in the Society

As "everything in the Society is directed towards the apostolate" (P. Janssens, A. R. XI 1948, p. 581), this part is, so to say, the central point of the Constitutions, all that goes before it being its preparation. It holds a place in the Constitutions similar to that held by the Election in the Spiritual Exercises. Here, the only norm in the choice of ministries is the *greater* glory of God, of which a direct consequence is the maxim: "*Bonum quo universalius, eo divinius*"—the more universal the good, the more divine it is.

What is meant by mission here is clearly defined in the Epitome No. 612; it is to be clearly distinguished from any ministry done in places where Ours reside.

The first chapter explains the meaning and purport of the fourth vow of the Professed.

In the second chapter we find directions for the choice of ministries to be made by Superiors, but these very important principles should be applied as well by anyone in his own sphere of work.

To be noted in the fourth chapter: the ministries which have first rank: good example and prayer.

## VIII. On Union within the Society

In the first chapter, the reason for the importance of this union is indicated, followed by the means to obtain it: especially selection, obedience, rejecting as pests those who cause division among Ours, frequency of letters among Ours, but above all the love of Christ, the bond of all union (No. 8).

In the following chapters St Ignatius treats of the General Congregations, these being considered as a means of union within the Society.

## IX. The General of the Society and His Government

After giving in Chapter I the reasons why the General should be elected for life, St Ignatius gives in Chapter II in detail the qualities with which he should be endowed, describing thereby the model Jesuit, as he implies in No. 3. This second chapter is one of the most striking in the whole of the Constitutions. There follows the description of the very wide powers of the General,—a great innovation of centralized power in religious Orders at the time of St Ignatius—and the powers the Society has over the General.

## X. Means to keep and increase the Society in Good State

A summary of the most important points of the Constitutions, wherein the supremacy of supernatural means and the subordination of natural means are forcibly stressed:

# A Self-Portrait (2)

“ IN EO SPLENDOR CARITATIS ERGA OMNES PROXIMOS  
ET IN PRIMIS ERGA SOCIETATEM SIT CONSPICUUS ”

He ought to be conspicuous by the radiance of his charity  
towards all men and first of all towards the Society

## I. The Source of that Charity

(1) “ *The chief bond on either side for the union of the members among themselves and with the head is the love of God and Our Lord Jesus Christ; for if the superior and the subjects are closely united to His divine and supreme Goodness, they will very easily be united among themselves by virtue of that very love which, descending from God, will extend to all our fellow-men and in a special manner to the body of the Society.* ” (P. VIII, c. 1., n. 8)

(2) *That is the way St Ignatius loved his brethren, “ in Domino ”.* Christ Our Lord was his sole love. According to his own injunctions, being dead to the world and to self-love, he lived only to Christ Our Lord, and having placed all his affection on his Creator and Lord, he loved men all the more, for he had learned to love Christ in all creatures and them all in Him.

It was this singular love for Christ that gave to his life a striking and admirable *unity*: in this love all became one: his own sanctification and the salvation and sanctification of others, the love of God and the love of men — the things which we, and indeed ascetical writers too, so often set in opposition and which seem, in concrete, all too often antagonistic to one another: these things were all one to Ignatius — the greater service, glory and love of his God and Lord.

Hence, too, that unalterable *serenity* “ in honour and ignominy, in ill repute and good fame, in prosperity and adversity ” which were so characteristic of our holy Father.

## II. The Qualities of that Charity

### A. CATHOLIC

(1) “ *Towards all men* ”: From the day of his conversion St Ignatius developed an essentially Catholic, all-embracing, spirit of charity. His first ambition had been to spend himself for the Muslims of Palestine and he communicated this ambition to his first six companions who, incidentally, belonged to three different nations. From him, too, emanated the suggestion to vow that, if they could not proceed to Jerusalem, they would place themselves at the disposal of the Sovereign Pontiff to go wherever he chose to send them, not excluding “ lands subject to the Turks or other tyrants who hated the Christian religion ”.



At a time when bitter dissensions divided not only nations but cities and corporations, he, the most loyal officer of a great temporal king, turned suddenly into a convinced internationalist: in Christ Jesus he embraced all men and all nations. Ignatius built his Society on a basis of universalism. Of all his sons, Coadjutors no less than Professed, he will demand that at all times they be ready to proceed to any part of the world, for any ministry appointed to them, there to become all things to all men. When the Founder died, the Society was indeed established in the whole world, and the Church had been endowed with the greatest missionary of modern times, Francis Xavier, a man after Ignatius's own heart.

(2) "*And first of all towards the Society*": This same Francis Xavier, whose zeal and solicitude for souls no one can call in question, imposed and earnestly enjoined on Fr Barzaeus, his substitute, "in the name of God and of our Father Ignatius" that we should practise and daily call to mind the dictum: charity begins at home.

Ignatius's own love for the Society may be gauged from his admission that he could think of only one event that could disturb — and that, too, for a bare quarter of an hour — his peace of soul, viz. the destruction of the Society which, after God, owed everything to him. In the Constitutions he required of the General that he prove his love for the Society by his entire readiness — "*paratissimus*" — to lay down his life, if need be, for the good of the Society in the service of our God and Lord Jesus Christ (P. IX, c. 2., n. 5).

## B. WELL-ORDERED

All love that "descends from on high, from the love of God" is necessarily well-ordered. Our Father recommends that we should love men "with that only love which well-ordered charity requires".

(1) *Well-ordered charity is free from weakness*, it is strong. St Ignatius could be very exacting, unbending, when true charity required it. For all his tenderness he remained always reserved. There were times when he positively hardened his heart against his best loved and most trusted sons, that they might run along the way to perfection. Ribadeneira says he hardly spoke a kind word to Polanco, that he made Nadal weep with his severity, and caused Lainez to cry out: "Lord, what have I done against the Society that this holy man should treat me so?"

(2) *Well-ordered charity is free from sentimentality*. When one loves greatly — as one ought — it is not always easy, even if one loves "in Domino", to avoid all sentimentality. And yet it is at all times *very necessary* to do so: for sentimentality is blind and blinding, and may lead anywhere; and sentimentality is a token of self-seeking.

Supernatural charity may, however, not lack any of the good qualities of human love. Was not Christ meek and humble of heart, the very embodiment of human kindness, considerateness, tenderness?

(1) St Ignatius wanted the Superiors of the Society to *love their subjects as very dear sons*. The ideal was to be nothing less than "the benignity, the meekness and charity of Christ". In his marvellous little book on the Method of Government of St Ignatius, Ribadeneira, then a very old man and the last witness of the first beginnings of the Society, insisted that the chief means by which our holy Father sought to instil a solid religious spirit into his sons consisted "in winning their hearts by the most exquisite attentions suggested by his paternal tenderness". "Truly no mother, howsoever devoted, could show her children a solicitude comparable to that of our holy Father for his sons, specially the sick and the (spiritually) weak." We are told how Ignatius used to welcome his sons, inviting them now and then to his own table that he might become better acquainted with them and make them happy. He was wont, as much as possible, to grant all their requests; he never made a stinging reproach or bitter remark, and if anyone was rude to him he would answer with such sweetness and kindness as to make the offender blush and ask for pardon.

(2) We know of *his motherly solicitude for the sick*. "So anxious was his care", testifies Ribadeneira, "that it filled us with admiration. Those who have not seen it may think I exaggerate, and yet it would be impossible to say in a few words what he did in this respect." Eyewitnesses declare that he used to sweep the rooms of the sick, make their beds and render them the most menial services. If there was no money in the house, he would order the selling of valuables in order to buy the required medicines. In his old age, when illness forced him to appoint a Vicar General to rule the Society, he nevertheless reserved for himself the care of the sick.

No wonder then that, in the words of Ribadeneira, his sons repaid him with perfect obedience and docility, "and gave him their hearts, so that he could do with them as he pleased, for in his extraordinary love for them he was not only their father but their servant".

*Cum permissu Superiorum*

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